TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

VOL. 2. No. 4.] NAUVOO, ILLINOIS, DECEMBER 15, 1840. [Whole No. 16.

RISE OF THE CHURCH.

LETTER IV.

DEAR BROTHER —

In my last, published in the 3d No. of the Advocate I apologized for the brief manner in which I should be obliged to give, in many instances, the history of this church. It was not my wish to be understood that I could not give the leading items of every important occurence, at least so far as would effect my duty to my fellow men, in such as contained important information upon the subject of doctrine, and as would render it intelligibly plain; but as there are in a great house, many vessels, so in the history of a work of this magnitude, many items which would be interesting to those who follow, are forgotten. In fact, I deem every manifestation of the Holy Spirit, dictating the heart of the Saints in the way of righteousness, to be of importance, and this is one reason why I plead an apology.

You will recollect that I mentioned the time of a religious excitement, in Palmyra and vicinity to have been in the 15th year of our Brother J. Smith Jr's, age that was an error in the type —it should have been in the 17th.— You will please remember this correction, as it will be necessary for the full understanding of what will follow in time. This would bring the date down to the year 1823.

I do not deem it to be necessary to write further on the subject of this excitement, It is doubted by many whether any real or essential good ever resulted from such excitements, while others advocate their propriety with warmth.

The mind is easily called up to reflection upon a matter of such deep importance, and it is just that it should be; but there is a regret occupying the heart when we consider the deep anxiety of thousands, who are led away with a vain imagination, or a groundless hope, no better than the idle wind or the spider's web.

But if others were not benefitted our brother was urged forward and strengthened in the determination to know for himself of the certainty and reality of pure and holy religion.— And it is only necessary for me to say, that while this excitement continued, he continued to call upon the Lord in secret for a full manifestation of divine approbation, and for, to him, the all important information, if a Supreme Being did exist, to have an assurance that he was accepted of him. This, most assuredly, was correct—it was right. The Lord has said, long since, and his word remains stendfast, that to him who knocks it shall be opened, and whosoever will, may come and partake of the waters of life freely.

To deny a humble penitent sinner a refreshing draught from this most pure of all fountains, and most desirable of all refreshments, to a thirsty soul, is a matter for the full performance of which the sacred record stands pledged. The Lord never said—"Come unto me, all ye that labor, and are heavy laden and I will give you rest," to turn a deaf ear to those who were weary, when they call upon him. He never said, by the mouth of the prophet—"Ho, every one that thirsts, come ye to the waters," without passing it as a firm decree, at the same time, that he that should after come, should be filled with a joy unspeakable. Neither did he manifest by the Spirit to John upon the isle—"Let him that is athirst, come," and command him to send the same abroad, under any other consideration, than that "whosoever would, might take the water of life freely," to the remotest ages of time, or while there was a sinner upon his footstool.

These sacred and important promises are looked upon in our day, as being given, either to another people, or in a figurative form, and consequently require *spiritualizing*, notwithstanding they are as conspicuously plain, and are meant to be understood according to their *literal* reading, as those passages which teach us of the creation of the world, and of the decree of its Ma-

ker to bring its inhabitants to judgement. But to proceed with my narrative.

On the evening of the 21st of September, 1823, previous to retiring to rest, our brother's mind was unusually wrought up on the subject which had so long agitated his mind—his heart was drawn out in fervent prayer, and his whole soul was so lost to every thing of a temporal nature, that earth, to him, had lost its charms, and all he desired was to be prepared in heart to commune with some kind messenger who could communicate to him the desired information of his acceptance with God.

At length the family retired, and he, as usual, bent his way, though in silence, where others might have rested their weary frames "locked fast in sleep's embrace;" but repose had fled, and accustomed slumber had spread her refreshing hand over others beside him—he continued still to pray—his heart, though once hard and obdurate, was softened, and that mind which had often flitted, like the "wild bird of passage," had settled upon a determined basis not to be decoyed or driven from its purpose.

In this situation hours passed unnumbered—how many or how few I know not, neither is he able to inform me; but supposes it must have been eleven or twelve, and, perhaps later, as the noise and bustle of the family, in retiring, had long since ceased.—While continuing in prayer for a manifestation in some way that his sins were forgiven; endeavoring to exercise faith in the scriptures, on a sudden a light like that of day, only of a purer and far more glorious appearance and brightness, burst into the room. Indeed, to use his own description, the first sight was as though the house was filled with consuming and unquenchable fire. This sudden appearance of a light so bright, as must naturally be expected, occasioned a shock or sensation, visible to the extremities of the body. It was, however, followed with a calmness and serenity of mind, and an overwhelming rapture of joy that surpassed understanding, and in a moment a personage stood before him.

Notwithstanding the room was previously filled with light above the brightness of the sun, as I have before described, yet there seemed to be an additional glory surrounding or accompanying this personage, which shone with an increased degree of brilliancy, of which he was in the midst; and though his countenance was as lightening, yet it was of a pleasing, innocent and glorious appearance, so much so, that every fear was banished from the heart, and nothing but calmness pervaded the soul.

It is no easy task to describe the appearance of a messenger from the skies—indeed, I doubt there being an individual clothed with perishable clay, who is capable to do this work. To be sure, the Lord appeared to his apostles after his resurrection, and we do not learn as they were in the least difficultied to look upon him; but from John's description upon Patmos, we learn that he is there represented as most glorious in appearance; and from other items in the sacred scriptures we have the fact recorded where *angels* appeared and conversed with men, and there was no difficulty on the part of the individuals, to endure their presence; and others where their glory was so conspicuous that they could not endure. The last description or appearance is the one to which I refer, when I say that it is no easy task to describe their glory.

But it may be well to relate the particulars as far as given—The stature of this personage was a little above the common size of men in this age; his garment was perfectly white, and had the appearance of being without seam.

Though fear was banished from his heart, yet his surprise was no less when he heard him declare himself to be a messenger sent by commandment of the Lord, to deliver a special message, and to witness to him that his sins were forgiven, and that his prayers were heard; and that the scriptures might be fulfilled, which say—"God has chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, has God chosen; yea, and things which are not, to bring to nought things which are, that no flesh should glory in his presence. Therefore, says the Lord

I will proceed to do a marvelous work among this people, even a marvelous work and wonder; the wisdom of their wise shall perish, and the understanding of their prudent shall be hid: for according to his covenant which he made with his ancient saints, his people, the house of Israel, must come to a knowledge of the gospel, and own that Messiah whom their fathers rejected, and with them the fulness of the Gentiles be gathered in, to rejoice in one fold under one Shepherd."

"This cannot be brought about until first certain preparatory things are accomplished, for so has the Lord purposed in his own mind. He has therefore chosen you as an instrument in his hand to bring to light that which shall perform his act, his strange act, and bring to pass a marvelous work and a wonder. Wherever the sound shall go it shall cause the ears of men to tingle, and wherever it shall be proclaimed, the pure in heart shall rejoice, while those who draw near to God with their mouths, and honor him with their lips, while their hearts are far from him, will seek its overthrow, and the destruction of those by whose hands it is carried. Therefore, marvel not if your name is made a derision, and had as a by-word among such, if you are the instrument in bringing it, by the gift of God, to the knowledge of the people."

He then proceeded and gave a general account of the promises made to the fathers, and also gave a history of the aborigines of this country, and said they were literal descendants of Abraham. He represented them as once being an enlightened and intelligent people, possessing a correct knowledge of the gospel, and the plan of restoration and redemption. He said this history was written and deposited not far from that place, and that it was our brother's privilege, if obedient to the commandments of the Lord, to obtain, and translate the same by the means of the Urim and Thummim, which were deposited for that purpose with the record.

"Yet," said he "the scripture must be fulfilled before it is translated, which says that the words of a book, which were sealed, were presented to the learned; for thus has God determined to leave men without excuse, and show to the meek that his arm is not shortened that it cannot save."

A part of the book was sealed, and was not to be opened yet. The sealed part, said he, contains the same revelation which was given to John upon the isle of Patmos, and when the people of the Lord are prepared, and found worthy, then it will be unfolded unto them.

On the subject of bringing to light the unsealed part of this record, it may be proper to say, that our brother was expressly informed, that it must be done with an eye single to the glory of God, if this consideration did not wholly characterize all his proceedings in relation to it, the adversary of truth would overcome him, or at least prevent his making that proficiency in this glorious work which he otherwise would.

While describing the place where the record was deposited, he gave a minute relation of it, and the vision of his mind being opened at the same time, he was permitted to view it critically; and previously being acquainted with the place, he was able to follow the direction, of the vision, afterward, according to the voice of the angel, and obtain the book.

I close for the present, by subscribing myself as ever, your brother in Christ.

OLIVER COWDERY.

THE GOSPEL. NO. IV.

Continued.

There is one thing necessary to know in order to have a correct knowledge of the gospel: it is, that it was, is, and ever will be the same; that it is as immutable as God himself, or Jesus the Savior, and that the gospel is the scheme of life and salvation; and there was not nor will not, be any other, it is that scheme of things by which all that are saved, will be saved, and all who are now saved were saved by it. The apostle Paul, in his epistle to the Ephesians, 1 chapter from the 3rd to the 11 verse, gives us the following account of the scheme of life and salvation, which he promulged in his day to the generation among whom he lived, and to whom the Lord sent him.—"Blessed be the God and Father of our

Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he has made us accepted in the beloved.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he has purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven. and which are on earth; even in him."

In the foregoing quotation the apostle gives us an outline of the order of things, which he proclaimed to the people of his day, which he said he had not received of man, nor by man; but by revelation of Jesus Christ. Galatians 1:11,12 "But I certify you brethren, that the gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The account then which the apostle gives of the proclamation which he proclaimed to the world is, that the same thing which he received by immediate revelation from Jesus Christ, was a scheme of things which had originated in eternity, before the world was "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus: according as he hath chosen us in him *before the foundation of the world.*"—Ephesians 1:3,4. Having predestinated us unto the adoption of children by Jesus Christ, to himself. 5 verse. That is, before the foundation of the world. No language need be plainer than this, that is, that God before he framed the world, had laid the scheme of life and salvation, and before he formed Adam's dust into man, he had predestinated that the human family should be made children to himself, through Jesus Christ, and all this was fixed before the foundation of the world; and this is what Paul had revealed unto him to proclaim to the uncircumcision, as well as Peter to the circumcision. But it was *in* Jesus Christ that men were to be made children to God, or that God made children to himself out of the apostate race of man. "He hath chosen us *in* him, *in* whom we have redemption through his blood, the forgiveness of sins, wherein he hath abounded toward us, or in him he hath abounded towards us in all wisdom and prudence." In all these instances it is *in* him, not *out* of him, that men are to receive blessings, and to become sons of God.

This is in perfect accordance with what this same apostle says in the epistle to the Galatians, when speaking of Abraham, and the gospel proclaimed to him, 3 chapter and 8 verse: "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, *in* thee shall all nations be blessed." The promise to which the apostle alludes is found in the book of Genesis 12:1,2,3. "Now the Lord had said unto Abraham, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall shew thee of: and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse them that curse thee: and in thee shall all families of the earth be blessed. In the 22 chapter 15,16,17 and 18 verses: the promise reads thus: "And the angel of the Lord called unto Abraham out of heaven the second time, and said, by myself I have sworn saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast done this thing."

In the former of these quotations it

is said, that *in thee shall all families of the earth* be blessed. And in the latter that *in thy seed shall all nations be blessed.*

In the 28 chapter we have an account of the same promise being confirmed unto Jacob; for according to the declarations of the Psalmist David this promise was made unto Abraham, and by oath unto Isaac, and confirmed unto Jacob. See 105 Psalm, 8, 9 and 10 verses: "He hath remembered his covenant forever, the word which he commanded unto a thousand generations. [or the generations of the thousand years.] Which covenant he made with Abraham, and his oath unto Isaac and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant." The account of this confirmation we have in the 28 of Genesis, and the 10, 11, 12, 13 and 14 verses.—"And Jacob went out from Beer-sheba and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it and to thy seed.—And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed." Here it is said to Jacob that *in him and in his seed* all families of the earth should be blessed, and putting both the former quotations together and it would read the same way to Abraham; for one says *in thee*, and the other says *in thy seed*, so that the promise to Abraham, Isaac, and Jacob, was, that in them, and in their seed, should all the families: or nations of the earth be blessed, and this is what is called the gospel, which Paul says was preached before to Abraham: Galatians 3:8. It is necessary that the reader should notice particularly that it is *in* Abraham, and *in* his seed that all the families of the earth should be blessed, and not out of them; for here lays the mistake with many; they do not notice that little preposition *in*, and they fancy to themselves that they will be blessed, whether they are in Abraham and his seed, or out of them; not thinking that there is a difference between *in* and *out*.

Concerning this promise made to Abraham the New Testament writers have said many things. In the 3 chapter of the epistle to the Galatians, the apostle Paul settles the question, who the seed was, concerning whom it was said, that in thy *seed* shall all the families of the earth be blessed. He says thus, in the 16 verse: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." According to this explanation, the promise to Abraham and his seed stands thus. "That *in thee*, and *in Christ* thy seed, shall all the families of the earth be blessed. We can see by this that it was not enough that a person should be a regular descendant from Abraham to entitle them to the blessings of heaven, but they must be in his seed also, which is Christ, so that to obtain eternal life, a person must be both in Abraham and in Christ.

What is here said about Abraham and his seed, so directly corresponds with what the apostle has said in the epistle to the Ephesians, as before quoted, concerning the scheme of things which he proclaimed to the world, or the plan of life and salvation, which is called the gospel, that even a careless reader cannot avoid seeing how completely they harmonize. Mark reader that the apostle said that God had chosen us in Christ Jesus before the foundation of the world. Eph. 1:4. Again *in* whom we have redemption through his blood, the forgiveness of sins wherein [or in whom] he hath abounded towards us in all wisdom and prudence. So then we are chosen to be sons of God *in* Christ and it is *in* him we have redemption, the forgiveness of sins, and it is *in* him that God abounds unto us in all wisdom and prudence. And the promise to Abraham was, that *in* his seed all the nations of the earth

should be blessed, or that in Christ all the nations of the earth should be blessed, and that says the apostle, is what God purposed in himself before the foundation of the world, and agreeably to that plan, men should be blessed: in Christ Jesus they should get the remission of sins; in Christ Jesus they should get redemption: and in Christ Jesus God would abound towards them in all wisdom and prudence; and says the promise to Abraham, (or the gospel as before preached to Abraham) in thee and *in thy seed* shall all the families of the earth be blessed; whether they are descendants of Shem, Ham, or Japheth, in Christ they should be blessed; for God will abound to all who are in Christ Jesus, in wisdom and prudence: they will have redemption, the forgiveness of sins.

It is in view of this promise made to Abraham and his seed, that the apostle says, Rom. 9:6,7. "For they are not all Israel which are of Israel: neither, because they are the seed of Abraham, are they children: but, in Isaac shall thy seed be called." And in Rom. 4: 11,12,13, the apostle says, "And he [Abraham] received the sign of circumcision a seal of the righteousness of the faith which he had, yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised." For the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.

The careful reader of the New Testament will find that the allusions to the promise made to Abraham and his seed are very numerous, but would not be to our purpose to quote at present.

It is necessary to remark here, that the apostle has pronounced a curse on any person, or even on an angel from heaven, if they preach any other gospel, than the one which he had proclaimed. See Gal. 1:8,9 And he says as quoted above, that, the gospel which he proclaimed, had been before preached to Abraham, telling him, that in his seed, that is, in Christ Jesus, all the families of the earth should be blessed, and from what he said to the Romans it is evident that the apostle excludes the fleshly seed of Abraham from being the children of Abraham according to this promise, only such as had faith like faithful Abraham, and that all others who had this faith, were equally entitled to the blessings of Abraham whether they were his fleshly seed or not; it mattered not from whom they descended; for if through faith they were enabled to get into Christ Jesus, they would be considered Abraham's children and heirs according to the promise.

In the third chapter to the Galatians the mystery is solved, how it is that we are put into Christ, and become Abrahams' seed and heirs according to the promise. Verses 26,27,28. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.—And if ye be Christ's then are ye Abraham's seed and heirs according to the promise. This carries the promise made to Abraham to its legitimate issue and shows what it was that was preached to Abraham: that it was not only in his seed that all the families of the earth were to be blessed, but that they were to be put in his seed, that is Christ, by baptism; for as many of you as have been *baptized* into Christ, have put on Christ. We could hardly admit the thought that the Lord had told Abraham that in him and in his seed all the families of the earth should be blessed, and yet not tell him how it was that they were to become his children, or in other words, how they were to be put into Christ, Abraham's seed. No doubt therefore, can exist, but that Abraham knew all about it; for if he did not, could it be said that he had the gospel preached unto him? It could not, unless he had that thing preached unto him which Paul afterwards preached, and concerning which he said that any man, or an angel from heaven should be accursed if he preached any other. Neither can we

with safety admit it, having the testimony which we have on this subject before us, that God had at any period of the world any other way of making sons and daughters but the one; for Paul says that the gospel was before the world was, and the thing which he received by revelation, was the same which had existed from eternity.

But to have the whole subject fairly before us, we will attend to the proclamation of him in whom God had wrought effectually to the apostleship of the circumcision, we mean Peter.—We have his proclamation, to the circumcision in the 2 chapter of the Acts of the apostles, 37,38, and 39 verses, it reads thus, "Now when the Jews heard this, they were pricked in their hearts, and said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

The reader may see very easily, that all these men understood the subject alike; for the specimens which we have of their preaching are alike. Paul says as quoted above that in Christ we have the forgiveness of sins, and redemption through his blood, and that in him, we are made partakers of the blessings of Abraham, and he also says, that it is by baptism that we are put into Christ. Peter says, repent, and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit. Why be baptized in the name of Jesus Christ for the remission of sins? because, that by baptism Paul says that you put on Christ, "*as many of you as are baptized into Christ have put on Christ;*" and being in Christ you have remission of sins, and redemption through his blood; and in him God will abound to you in all wisdom and prudence. Therefore, repent, and be baptized every one of you in the name of Jesus Christ, and you shall receive the gift of the Holy Spirit, or in other words God will abound towards you in all wisdom and prudence, through the gift of the Holy Spirit. These two apostles then s rely, had the same views on the subject of the gospel; and let it not be forgotten, that Paul says, that this gospel was preached to Abraham, and not only to Abraham, but that it originated in eternity, before the world was, and that it was not some new thing which has sprang into existence with him and his cotemporaries, and was not known till then. But more on this point hereafter.

Passing Events.

DESTRUCTION OF THE TOWN OF BAJA.

PESTH, May, 4th. The populous, industrious, and rich market town of Baja, in the County of Baes, on the Danube, with about 16,000 inhabitants, was almost totally destroyed on the 1st instant. It is said that about 2,000 houses were burned, with the palace, several churches, and all the great corn magazines. The value of corn consumed is about half a million of florins.

FIRE IN CINCINNATI.—There was a great fire in Cincinnati on the night of the 14th ult., commencing in Oranges' mattrass factory, and extending from Broadway to Sycamore, and nearly to Front Street.

FIRE AT NATCHEZ.—Natchez under the hill, was visited by a severe fire on the 4th ult. Amount of loss, 38,000 dollars. There were some fifteen sufferers, among whom D. H. Moldby lost $10,000.

FLORIDA.—By way of Savannah we have news from St. Augustine the 29th October. The Indians were still troublesome A plantation, about two miles from St. Augustine, was visited by a party of savages, and the negroes robbed of their blankets and clothing.—The intention was to set fire to the houses on the plantation, but the appearance of a few armed whites caused the enemy to flee with trepidation. No murders were committed.

At Tampa Bay it seems there had been a "big talk" with the Indians.—From the Pensacola Gazette we learn, that they had again broken faith and

left the whites to wonder at their treachery. On breaking lose at Tampa they killed one man, firing seven balls into his body and scalping him within a few hundred yards of 2500 troops, Thus ends the last attempt to form a treaty with the Seminoles.

CENSUS OF HANCOCK COUNTY.

Through the politeness of Mr. Williams, Clerk of the Circuit Court, we have the returns of the census for Hancock county. From which it appears that the whole number of male inhabitants is 5,284, whole number of females 4,724: total population 10,008. Number subject to military duty 1838.

In 1830 the whole population of the county was 448, showing an increase in ten years of 9,560. Where is there another county in the state, or even in the United States, that can show an increase in an equal ratio.—*Western World.*

TIMES AND SEASONS.

D. C. SMITH, EDITOR.

NAUVOO, ILL. DEC. 15, 1840.

VALEDICTORY.

Being about to take leave of the Editorial department of the Times and Seasons, I wish to say a few words to its patrons and friends, those who have taken an interest in its welfare and prosperity, by giving it the very liberal support it has received. It is with peculiar feelings indeed, that I take my pen to address you, perhaps for the last time; recollection of the past comes rolling upon my mind like a torrent from the mountains, but to notice all the particulars of the past, would transend the limits of this address; suffice it to say, that two brief years since, I was confined in the low dungeon of a Missouri prison, together with several brethren, deprived of that liberty held so dear and sacred by every freeborn American—and for no earthly reason, but because we believed in the fulfilment of those promises made by the great Jehovah to his ancient covenant people, Israel; and taught the same principles of the gospel which were taught by our Savior, and his Apostles, as recorded in the scriptures—the church was dispossessed of its inheritance and scattered to and fro through the world, like sheep devoured and scattered by ravening wolves—and the very press from which this sheet is issued; was buried in the bowels of the earth, to be saved from the robbers of the West. This was the situation of things two years since—but how happy the change—now we see the church flourishing at home and abroad—hundreds embracing the gospel daily—in the short space of three months no less than 1300 were baptized in England—the labor of the Elders is crowned with abundant success—the work of the Lord is rolling on with great rapidity, and no man can hinder. Under these circumstances, then, I take leave of the Times and Seasons, committing it to abler and better hands—to Elder D. C. Smith, my former partner, who, I am confident, will spare no pains to make it useful, and meet the highest anticipations of its patrons: I therefore respectfully solicit a continuance of the liberal patronage, heretofore, bestowed to the press, wishing all who seek to build up Zion, to bear in mind, that the press cannot be sustained without a liberal support.

With these brief remarks, I close by asking the blessings of a kind and ba-

nificient Providence, to rest upon all his afflicted people, and to roll on his marvelous work and a wonder, until the watchman upon Mount Ephraim shall see eye to eye, the North give up, and the South keep not back, and the sons of Jacob be gathered to the mountain of the Lord, and all the Saints prepared to sit down at the marriage supper of the Lamb, and drink wine new in our Father's kingdom, even so, Amen.

E. ROBINSON.

TO THE PATRONS.

It will be seen in this No. that a new arrangement has been made in the Times department, which places me in a very responsible station; realizing, as I do, that much is depending upon a proper management of the press, as it is the source of all correct information; and should any incorrect principles be inculcated at any time, the conductor alone is responsible, and must render an account at the bar of God in the day of final retribution.

It is not out of a vain idea of speculation that I am induced to enter upon so responsible an undertaking; but a fervent desire to act the humble part, and if possible, be of some benefit to my fellow men; by uniting my feeble exertion with the servants of the Most High, to aid in the propelling of the great wheel which has been rolling for the last ten years; gathering up the honest hearted—"Hunting Israel from the mountains and from the holes of the rocks"—rending the kingdoms of the devil—putting to flight his workmen, and rearing up the kingdom of God, founded upon the "ROCK;" that when the winds and floods, of the Almighty shall descend, and "the hills melt like wax at the presence of the Lord of the whole earth: and the heavens declare his righteousness and all the people see his glory," it shall remain firm and immovable as the pillars of heaven, or the throne of Jehovah. Having in view, then, the salvation of the human family, no pains will be spared on my part to make an interesting and valuable sheet. And it will also be expected that the faithful Elders, in different parts of the world, will contribute from time to time upon doctrine, upon principle, and upon the spread of the work, which will make its columns doubly interesting.

D. C. SMITH.

We have received a very lengthy and interesting communication from Elders Kimball, Woodruff and Smith, containing an account of the first introduction of the gospel in the city of London, also, giving a minute and beautiful discription of many of the public works and additions in that populous city; among other curious incidents mentioned by them we extract the following; "we sat in the coronation chair in which Queen Victoria was crowned, and all the Kings and Queens in England for the last 800 years. it is covered with gold tissue; it contains a stone under the seat, over which all the Scottish Chiefs and Kings were crowned, ever since they were a nation, or people; they have a tradition among them, that it is Jacob's pillar."

We shall give the letter in full, in our next. The work is progressing rapidly in England, Ireland, and Scotland; upwards of one thousand and three hundred joined the church in the short space of three months.

The weather has been very pleasant and beautiful for a few weeks past, and while we hear of snow in different directions both north and south of us, we have seen none of the article here as yet, but we have dry and suitable weather for business, and sufficiently cold to blockade the Mississippi river with ice.

A GOOD CHANCE.

All those living adjacent to Nauvoo, who desire the accommodation, can have the privilege of suiting themselves, as wood flour, meal, pork, lard, butter and cheese will be received in payment for the "Times and Seasons." Printers, like all other men, live by *eating*; and in cold weather, *fire* is very useful —now do not let them suffer.

We have received the late message of Gov. Boggs, of Mo. but too late for comment in this No. In our next we shall notice some of his nefarious *lies*.

FOREIGN NEWS.

Manchester, England, Oct., 12, 1840.

E. ROBINSON AND D. C. SMITH,

Dear Brethren:

We left Manchester immediately after the July Conference for the purpose of visiting the city of London. We visited the churches which lay on our route through Staffordshire, Horefordshire, Worcestershire and Gloucestershire; and we had many interesting meetings, baptizing and confirming daily, as we passed along. We baptized forty in one day, many new doors were opening, and all things indicate a short work in England, the last meeting we held among the Saints while on this journey, was in the open air and field, in the town of Leigh Gloucestershire on the 16th Aug., we had an interesting time, we baptized 15 and ordained one Elder and two priests; the two priests came 12 miles to hear, we baptized them the first sermon, and confirmed and ordained them at the same time, and sent them to preach the gospel. We parted with the Saints on the 17th, went to Cheltenham 5 miles and spent the night, there are several Saints in that place which we baptized. On the 18th we took coach and rode forty miles, through a level farming country, something like the Illinois prairies, we passed through Oxfordshire, leaving the Oxford university a little upon our left, this university consists of twenty colleges endowed, five halls not endowed, which is considered the largest and most noted university in the world, we then took the rail road and traveled seventy miles, had a view of the splendid Windsor Castle as we passed along, we landed at the London Great Western railway station at four o'clock P. M., from thence we took coach and rode a few miles into the city, we walked over London bridge and called upon Mr, Allgood, 19 King St. Borough, Mrs. Allgood is sister to Elder T. Turley's wife, she treated us kindly, gave us such refreshments as we needed and directed us to lodgings in the neighborhood where we spent the night. After which we immediately commenced our researches through this great Metropolis, for the honest in heart and the meek of the earth; we first commenced by visiting the ministers and preachers of the various orders, and requested the privilege of delivering our message unto the people in their Churches and Chapels, but of course you will not be astonished, when we inform you that they denied us this privilege and rejected our testimony. We next went to and fro through the city of London from day to day endeavoring to get some door open whereby we could warn the people and search out the honest in heart, when on diligent search we found the whole city given to coveteousness, (which is idolatry,) priestcraft, tradition, superstition, and all manner of abominations, wickedness and uncleanness, and all doors closed against us, we did not hesitate to stand in the midst of the streets and, *Jonah* like cry repentance unto the inhabitants of that mighty city—The Metropolis of England—the pride and glory of Britain—the boast of the Gentiles and the largest commercial city in the world—containing one million five hundred thousands souls who are ripening in iniquity and preparing for the wrath of God; and like the ox going to the slaughter, know not the day of their visitation.

We shall long remember standing together in the midst of that people and bearing a message which will prove a savior of life unto life, or of death unto death, not only unto them, but unto all they unto whom the sound of the everlasting gospel shall come, even unto the whole world; and the judgement of the great day shall manifest the truth of it unto all nations.—And it will ever sweeten the memory of that eventful period of our lives, to know that our labors on that occasion, were not in vain; but we were enabled through the great mercy of God, toil, labor, diligent search and perseverance, to find some of the blood of Ephraim, a few honest souls who were willing to receive and obey the gospel, and that we were enabled to lay the foundation of a work in the city of London, which will not be removed

until the city is warned, so that they will be left without excuse, and the Saints gathered out to stand in holy places, while judgment works: until that time, the seed which we have sown there, will bring forth fruit, and the fruit will redound to the honor and glory of God. We have baptized 11 only in the city of London, but through faith, and the mercy of God, we are long, expect a harvest of souls in that place; but we are willing to acknowledge, that in our travels, either in America or Europe, we have never before found a people, from whose minds we have had to remove a greater multiplicity of objections, or combination of obstacles, in order to excite an interest in the subject, and prepare the heart for the reception of the word of God, than in the city of London, while conversing with the common people, concerning the gospel, we found their highest attainments to be, "Why I go to church or chapel and get my children christened, what more is necessary?" When we conversed with the learned, we found them too wise to be taught, and too much established in the traditions of their fathers, to expect any change in the last days.—While conversing with the ministers of the various orders of the day, upon the principles of the gospel, they would inform us that the ancient order of things was done away, and no longer needed; and some of them had preached forty years the good old religion, and God was with them, and they needed no more revelation, or healing the sick, or any thing as manifest in the days of the Apostles, for we can get along without them in this day of refinement, light, and knowledge.—When we arose to preach unto the people repentance and baptism for the remission of *sins*, the cry of "Baptist, Baptist," would be rung in our ears. If we spoke of the church and body of Christ being composed of Prophets, and Apostles, as well as other members, "Irvinites, Irvinites," would immediately dash into the mind. If, in the midst of our remarks, we even for once suffered the saying to drop from our lips "the testimony of Jesus is the spirit of prophesy," "O you belong to *Joanna Southcoats'!* would be heard arising from several places at once.—If we spoke of the second coming of Christ, the cry would be, "Aitkenites." If we made mention of the priesthood, they would call us "Catholics." If we testified of the administering of angels, the people would reply, "the Irvinites have their angels, and even the Duke of Normandy is ready to swear that he has the administering of angels every night." These salutations in connexion with a multitude of others, of a similar nature, continued to salute our ears from day to day, until we were about ready to conclude that London had been such a perfect depot of the systems of the nineteenth century, that it contained six hundred three score and six different Gods, gospels, Redeemers, plans of salvations, religions, churches, commandments, essential and non essential, orders of preaching, roads to heaven and to hell; and that this order of things had so affected the minds of the people, that it almost required a *trump* to be blown from the highest heavens, in order to awaken the attention of the people, and prepare their minds to candidly hear and receive the doctrine of one gospel, one faith, one baptism, one Holy Ghost, one God, and one plan of salvation and that such as Christ and the Apostles preached.—But notwithstanding this we do not feel discouraged concerning a work being perfected in London but firmly believe there will be many souls embrace the fullness of the gospel there, though it will be through faith, diligence, perseverance, and prayer.

Having spent 23 days together in this first mission in the metropolis and the time drawing near for our October Conference, Elder Woodruff left the city on the 10th of September for the purpose of attending several Conferences; he attended the Bran Green and Gadfield Elm Conference held in Worcestershire on the 14th of September, and also the Frooms Hill Conference held in Herefordshire on the 21st of September; at these two Conferences he heard represented, 40 churches containing 1007 members, and 113 officers, viz: 19 elders, 78, priests, 15 teachers, and 1 deacon, the whole of which had received the fulness of the everlasting gospel and been baptized in less than seven months, in that part of the vineyard which he first opened

in the month of March, and the work is still progressing very rapidly throughout that region, and among the number baptized there has not been much less than one hundred preachers of the various orders of the day. He also attended the Conference of the Staffordshire Potteries, which met at Hanlx on the 28th of September, and heard represented 231 members, 9 elders, 32 priests, 9 teachers and 9 deacons, most of which received the work, since our arrival there, last winter and spring; while he was attending these Conferences, Elders Kimball and G. A. Smith continued their labors in the city until the first of October at which time we met together again in Staffordshire and enjoyed each others company while journeying together to Manchester, at which place, the quorum of the traveling council, with many elders and Saints had the privilege of once more sitting in a general Conference together on the 6th of October, in the Carpenter's Hall in Manchester at which place we heard represented,

3626 Saints and 383 official members.
At the July Conference there was
2513 Saints and 256 official members,
Making an increase in three months, of
1113 Saints and 127 official members,

besides over 200 Saints including many elders, priests, teachers and deacons who have emigrated to America which would make over 1300 additions to the churches in Europe during the last three months, and over 2000 since our Conference held in Preston on the 15th of April, which representation at that time was, 1671 Saints and 132 official members.

Thus you see the Lord hath given us an increase and blessed the labors of the servants of God universally in this land, for which we feel thankful, and our constant prayer to God is that his kingdom may roll forth, that the messengers bearing the everlasting gospel may be diligent, meek and humble, not weary in well doing, but waiting with patience for their reward, which lies at the end of the race, that their joy may be FULL.

H. C. KIMBALL,
W. WOODRUFF,
G. A. SMITH.

COMMUNICATIONS.

Plymouth, Dec. 1st, 1840.

D. C. SMITH:

Dear Brother,

I improve the opportunity of writing to you, that through the medium of the "Times and Seasons" the brethren may be informed, respecting the discharge of my duty for some time past. I am the more disposed to do so as many have thought my course of conduct strange and have had hard feelings respecting me. I do not wish to exhonorate myself from all blame, but merely wish to state the circumstances in which I have been placed, which have been a barrier to my preaching the gospel to the extent, which my calling and standing in the church, many would suppose it was my daty to do.

I can assure you, that it is not because I have any doubts respecting the work of the last days, or, that I have been destitute of the love of God, or a desire that Zion should not flourish; but because my impoverished situation has rendered it necessary for me to use every exertion to support my family. And we read in the New Testament, "that he who will not provide for his own household is worse than an infidel and hath denied the faith."

Unfortunately for me, poverty has been my lot, ever since I was called to the ministry, and it has been through much tribulation that I have had to labor in the vineyard since that.

Dear Brother, you know very well, that it is impossible to do much, when our hands are tied, or when we have nothing to do with. Ever since I can remember, it has been the lot of my fathers family to suffer great privations and change of circumstances; for when, by our economy and industry we had procured a home, and the comforts of life, as oft has our prospects and comforts vanished and we have been reduced to distress and poverty.

By persecution and unrelenting hands of wicked men, have we been robbed, times almost without number, of our last morsel, and we like slaves or menials driven from our inheritances, and have had to seek a shelter in a more hospitable land.

It is true our homes, our wives and

children and the sacred rights guaranteed by the laws of our country, are as dear to us, as to other men; yet because of pure religion, and our faith in the work of the last days, our names are had in derision, our property divided among spoilers, and our peace destroyed.

When I reflect on these thing, I am led to exclaim. Oh Lord! how long wilt thou suffer us to be trampled upon by our foes, persecuted from city to city, and our enemies to triumph over us? Let our past sufferings suffice, for we are weary and our souls desire rest. It is indeed painful to think, that the persecutions we have suffered, has been the means of shortening the days of our aged father, yes, it has deprived us of the society of one whom we loved; whose voice was more precious than the gold of Opher, the riches of Peru, or ten thousand worlds like this. Oh! may his memory long remain, and his words be written as with a diamond on the tablets of our hearts, and serve as an instructor, a comforter, and rule, to guide us through this unfriendly world. I certainly have to regret, that while he suffered so much from the enemies of truth, I did not manifest more filial duty and affection towards a parent whose life and strength had been spent in the cause of truth, and for the salvation of his children; and I must say that I have reflected much on this subject in times past, while witnessing the declining years of our aged parents, and have said in my heart, how thankful ought we to be, for the privilege of receiving council from them, and enjoying their society in their old age.

Believing it to be a duty binding upon me, to "obey my parents," and "bow with reverence to grey hairs," I feel determined to attend to every duty, and follow the footsteps of our departed sire, come life or death, honor or reproach.

And I am happy to say that I have a prospect of soon being in a situation to leave my family, and go and assist my brethren, to prune the vineyard for the last time.

I realize my calling and responsibility, and am anxious to magnify my office, and preach to other nations the gospel of Christ, which is the power of God to salvation to "blow the trumpet in Zion and sound the alarm in the holy mount," to accomplish which I intend to visit the churches in different parts of this State, and the eastern States, and as soon as I obtain sufficient funds, bid adieu for a time, to the land of my nativity, and lift up my voice on the shores of Europe, or wherever the Lord may direct.

I assure you my beloved Brother, that my heart beats high with love to the saints and to the cause of truth—their God is my God, and I am willing to share in their sorrows and tribulation knowing, if faithful, I shall share in their exaltation and glory.

I beg an interest in your prayers and the prayers of the Saints, that I may be a polished shaft in the quiver of the Lord, be an honor to the church; and to my father's house, and a blessing to the people, wherever my lot shall be cast.

I remain your
Affectionate Brother.
WILLIAM SMITH.

Mansfield, Conn. Oct. 4, 1840.

DEAR BRETHREN:

It is with pleasure that I take my pen to inform you of my labors, and the work of God in the East. May 1st, 1840, I took a mission from Boston to travel in Massachusetts came to the town of Northbridge, and gave out an appointment. The people came out in great numbers to hear these strange things, and I soon had full houses, and inquiries from all the vicinity. I preached a few times and the people gave good attention, and began to search the scriptures for a more perfect knowledge of the things taught, and the result was that some became convinced, and four came forward for baptism. I labored a few weeks and organized a branch of the church consisting of ten members. I soon had invitations to come and preach in the adjoining towns, and have been enabled to set forth the first principles of the gospel, and give in a measure, an understanding of the great work which God has commenced in these last days: many are enquiring in this section.—Massachusetts, has had but few visits from the Elders, and the people are yearning for instruction on this sub-

ject; you evidently are aware that Massachusetts is the great emporium for manufacturing principles, and sending out heralds to propogate them, by which means the people are enveloped in superstition and their minds crowded with the traditions of men; they therefore need much instruction and faithful laborers to convince them of their errors.

During my labors in this section, I received a letter from Elder Phineas Richards, stating the commencement of a work in Mansfield Conn., and a pressing invitation to come and help him: I deemed the call of importance, and soon answered his request, and had the pleasure of seeing a good begun work—17 had been baptized and many more were enquiring. I stopped two weeks and added 12 more; our desire was that God would send us more laborers, and he soon comforted us by the appearance of three faithful Elders, W. W. Rust, Samuel Parker, and McClanathan. Elder Richards has been obliged to go home, and this field is added to my labors. Here is a field for labor for more than a hundred miles, with open doors every 25 miles, with an organized branch in 4 different sections. I hope, dear brethren, you will consider Mass. and Conn., and inform the Elders of their wants, we have work enough for ten more, if you know any journeying East, please tell them to call at Manly Barrows, Mansfield, Conn., William Suet, North bridge, Mass.—John Haven, Holliston, Mass.

My desire is for the prosperity of Zion, I see every day the importance of humility, that the work of God may prosper, and therefore ask the prayers of my brethren, that I may be kept from every false way, and be led into the truth as it is in Jesus. I have baptized 50 all in good standing.

Yours in the Gospel,

JOSEPH BALL.

The following defence of Mrs. Laura Owens, was handed us by a friend some time since, and we think it of too much value to be lost. She was cast out of the Presbyterian church for embracing the truth, and denied the priviledge of making her defence according to the laws and regulations of their church.—Ed.

MRS. LAURA OWEN'S

DEFENCE AGAINST THE VARIOUS CHARGES THAT HAVE GONE ABROAD.

Feeling it a duty incumbent upon me, to lay before the minds of this people, some of the arguments that have led me to embrace, (instead of heresy,) what I verily believe to be the fullness of the gospel. As the church to which I formerly belonged has boldly asserted that I have embraced heresy, and will not grant me the privilege of openly avowing my sentiments, or vindicating myself, I therefore take this method, believing it to be my duty, in the fear of God—hoping the public will overlook all errors or mistakes that may be seen for the lack of education, which I greatly stand in need of, in undertaking this task. And finally believing that God will assist me in vindicating his truth, I will endeavor to proceed.

1st. That there has been a falling away from the apostolic order, none will pretend to deny; therefore, we will naturally conclude there must be a restoration before God's people can be of one heart, and one mind, and the watchmen see eye to eye concerning the deep things of God. The churches throughout christendom boldly assert, we need no revelation from God, in this enlightened age of the world. Do they get this from the bible, or is it man's opinion? I will just call the attention of my readers to 1st Corinthians 1st, 2nd, 3d, chapters, where they will see it delineated in what light God views the wisdom of the world? 19th verse. For it is written, I will destroy the wisdom of the wise, I will bring to nothing the understanding of the prudent, 20th verse. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? 21st. For after that, in the wisdom of God, the world by wisdom, knew not God; it pleased God, by the foolishness of preaching to save them that believe, 25th verse. Because the foolishness of God, is wiser than men, and the weakness of God is stronger than men, 27th

verse. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world, to confound the things, which are mighty, 29th verse. And base things, of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought, things that are, 29th verse. That no flesh should glory in his presence. Chap. 2: 10th verse.—But God hath revealed them unto us, by his spirit, for the spirit searcheth all things, yea the deep things, of God.—Gal. 12th verse. Now we have not received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us, of God, 13th verse. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth. Now our next endeavor is to prove that we have not had the teachings of the Holy Ghost since the fall of the church, John 14: 16th verse. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever, 26th verse. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Let an unprejudiced mind take a view of the church, and see if it can be possible that it has had the teachings of the Holy Ghost. Chap. 16: 13th verse. Howbeit, when he, the spirit of truth is come, he will guide you into all truth; whatsoever he shall hear, that shall he speak; and he will shew you things to come. O my friends, (for such I must still call you, although you cast my name out as evil,) I desire that you would rend the veil of prejudice and long established custom, and examine, this text of scripture faithfully, and then cast your eyes over christendom. Instead of enjoying the unanimity of the spirit, one heart, one mind, one faith, one Lord, one baptism. There are as many different opinions, almost as there are men, and yet they found their faith upon the word of God. Thence you see how plain it is that we have not the teachings of the Holy Ghost to guide us into all truth, * * * * but the honest in heart, that keep the commandments of God, and have the testimony of Jesus Christ, since the fall of the church, have had comfort, peace, and joy in believing. They say also, that we were not to have those gifts in the church that it formerly enjoyed. but can they prove it from the word of God; for where it says, Cor. 13: 8th verse. Prophesies shall fail, tongues shall cease, it also says, knowledge shall vanish away, and as far as they have ceased the true knowledge of the Lord has vanished away. Although we do not believe it, and reference to that in particular, for it goes on to say, for we know in part, and we prophesy in part, 10th verse. But when that which is perfect is come, then that which is in part shall be done away, 12th verse. For now we see through a glass, darkly, but then face to face; now I know in part; but then shall I know even as also I am known.—Thence you see there will be no need of prophesies; or revelations, at that time. 1st Cor. 12th chapter. Now there are diversities of gifts, but the same spirit, 13th verse. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit, 14th verse. For the body is not one member, but many, 18th verse. But now hath God set the members every one of them into one body, as it hath pleased him, 28th verse. And God hath set some in the church, 1st Apostles, secondarially prophets, thirdly teachers, after that miracles, then gifts of healings, helps, goyernments, diverities of tongues. Ephesians 4: 11th verse. And he gave some apostles; and some prophets, and some evangelists, and some pastors, and teachers. And what were these for; why, 12th verse. For the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Now here it tells us how long they were to continue, 13th verse. Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. And they were designed to preserve us, 14th verse. That we henceforth be no more children, tossed to and fro, and carried